THE CHURCH MONTHLY

Volume 4 JANUARY, 1930 *Number* 3

CONTENTS

CHRIST AND THE INFERIORITY COMPLEX.....Sermon by Dr. Fosdick 39
RIVERSIDE CHURCH NAME FORMALLY ADOPTED..... 44
NEW TRUSTEES AND DEACONS..... 44
HOUSE MANAGER APPOINTED..... 44
THE RIVERSIDE CHURCH IN 1930..... 45
PRAYER..... 49
IT HAPPENED IN SOUTH AMERICA.....Women's Society 51
DIRECTORY OF CHURCH OFFICERS AND COMMITTEES..... 52
BACK NUMBERS WANTED..... 55
WOMEN'S BIBLE CLASS..... 55

ILLUSTRATIONS

INTERIOR VIEW OF THE RIVERSIDE CHURCH
ASSEMBLY HALL..... 38
GYMNASIUM..... 46
CLOISTER KITCHEN..... 48
THE CHRIST OF THE ANDES..... 50

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ASSEMBLY HALL OF THE RIVERSIDE CHURCH

For services of worship, class meetings, social gatherings and dinners. The Hall will accommodate about eight hundred people. With a stage and other equipment, this large room is adapted for almost any chuch purpose. The steel pillar near the front of the Hall is temporary and supports construction work now in progress in the main auditorium directly above.

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Christ and the Inferiority Complex

By HARRY EMERSON FOSDICK

AMID the uncertainties of modern psychology, one thing seems assured: more people suffer from a humiliating sense of inferiority than ever had been supposed. Cast a stone in any city street and you will hit somebody who is afraid of his own inadequacy for life. The old type of sermon used to take pride for granted in human nature and the preacher went into the pulpit to take proud people and humble them. No one will doubt that pride still is a real and devastating fact, but pride is not nearly so prevalent as is the humiliating fear of failure, the haunting sense of inadequacy, the suspicion that the world may be too much for us and sometimes the downright certainty that we are no good at all. Indeed, some of those very attitudes and acts which have commonly been supposed to be the revelation of pride are now known to be the symptoms of an inferiority complex.

Here is a boastful man, for example. He blusters and brags. Hearing him one would be sure of his vanity and conceit. As a matter of fact, when one pierces beneath the surface one is likely to find that his bluster is camouflage covering a hidden sense of inferiority. He feels so keenly his own inadequacy for life that he is concealing it with braggadocio. He builds a barricade of boastfulness around his own lack of self-confidence. Especially when one is dealing with a boastful child one may feel fairly sure of that.

Or here is a man who once was friendly, kindly, gentle, but who now is building a crust upon the surface of his life. He is hard, cynical, sarcastic. He may even take to vulgarity and cursing. His family and friends are astonished at the transformation. An observer would feel certain that he was dealing with a hard man. As a matter of fact, the chances are that the man has been disappointed in his ambitions. He feels an appalling sense of failure. He is so keenly conscious of his inadequacy that he is protecting himself from his own loss of self-respect by building a crust on his life.

Do not suppose then that when we speak of people with a sense of inferiority we are talking about weaklings and whimperers. Folk with inferiority complexes generally do not whimper at all. They dress up their show-windows. They put on a bold front. The worse they feel inside the more they splurge on the outside. Indeed, is there anybody here, with whatever front he is facing the world, who has not known this devastating sense of personal inferiority?

Let us at once distinguish between this sense of inadequacy on one side and humility on the other. Humility is beautiful; it is not a crushing sense of inferiority.

Humility is a glad, grateful consciousness that there is power available for life, but that its origin is not in ourselves. As Ruskin said, it is not so much *in* us as *through* us. Jesus was humble but he did not have a sense of inferiority. "I have overcome the world." "I lay down my life. . . .No one taketh it away from me, but I lay it down of myself." "Ye call me Master and Lord: and ye say well; for so I am." There is no sense of inadequacy there. Jesus was master of life but he was humble. "I can of myself do nothing." "The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works." "He that believeth on me, believeth not on me, but on him that sent me." That is humility and it is a long sea-mile from a crushing sense of inferiority. As Ruskin said, Albrecht Dürer could say about a painting of his, "It cannot be better done," and Sir Isaac Newton could work out a problem or two that he knew well enough would puzzle anybody else; but such men, with all their mastery of life, have a curious, grateful, humble under-sense that the power is not in them; it is through them.

The man who sits in a quiet room at Niagara Falls and with his levers releases half a million horsepower, can hardly feel inferior while he does it, but how can he feel proud? It is not his power. He is only releasing it. That is humility, and as far as the east is from the west it is separated from that curse of our humanity, the crushing sense of inadequacy and inferiority that blasts morale, saps self-respect and makes men build deceitful camouflages round their lives.

Now the psychological jargon about this matter is new but the thing itself is old. Once Jesus faced Simon Peter and, surprised out of his reticence, Simon Peter let go the secret of his life. "Depart from me;" he said, "for I am a sinful man, O Lord." So Simon, too, like the rest of us, carried around this sense of inferiority. To listen to him you never would have supposed it. He too carried a bold front. He dressed his show-window beautifully. Like the rest of us he kept covering up his inadequacy with bluster. "If I must die with thee, I will not deny thee," he said. He protested too much. He was the one who did deny Christ. He was afraid of it all the time. He carried around with him a haunting sense of his own weakness. One day he had let the secret out: "Depart from me; for I am a sinful man, O Lord." And Jesus replied: "Fear not; from henceforth thou shalt catch men," or as Matthew puts it, "Come ye after me, and I will make you fishers of men." I want that same Master to say that same thing to some of us today. If we are going to escape from our inferiority complexes, some of us will have to start by redefining what we mean by success and elevating it to a loftier standard than contemporaneous America rates it by. For how much of the sense of inferiority among us comes from the fact that we have not been able to meet the competition of this modern world for material success!

If you had been born in Florence in the fourteenth century, you would have been ambitious to be an artist and, failing that, you would have felt inferior, but instead you were born in the United States in the twentieth century and so you have been ambitious for financial success, the trappings that go with it, the scalps that show your prowess, and either you have not been able to make the grade, or have made it and now are slipping, or you are desperately afraid you will not be able to make it at all. How much the sense of inferiority comes from that!

However little we may like to have other people say it about us, we may as well confess it ourselves: America is dollar-minded. I asked an English friend visiting America what his impressions were. "Well," he said, "speaking frankly, I feel very much what I feel when I entertain American friends in England. I show them a beautiful picture or a great cathedral or a lovely old country estate, and they say, 'It is beautiful,' and then almost invariably they add,

'I wonder how much it cost.'" We do rate things in dollars. I grow weary of these newspapers forever speaking of our new building as a four million dollar church. What a country! Even a church of Christ must be vulgarly estimated in terms of how much it costs! So we rate people in terms of dollars. A man even estimates himself by his ability to accumulate them.

My impression is that the worst effects of this dollar-mindedness are not always found among the rich, for often the rich, having money, know enough about it to see how little by itself it is worth, but the effects of dollar-mindedness among the people who desperately want to be rich, who hunger and thirst after wealth and cannot get it, are terrific.

Some months ago, after I had preached a sermon in which I dealt with the love of money, a young man came to see me, one of those gallant Lochinvars who ride in out of the west to make their fortunes in the city. "I suppose," he said, "you thought you were talking today to the rich about money. No, you were not. You were talking it to young fellows like me. I worship it! I worship it! I would sell my soul to be rich." In such concentrate covetousness the danger lies, whether wealth comes or not.

Such dollar-mindedness, let us suppose, has gotten into some one of us. He estimates success in terms of money and he has not succeeded in getting it and so he feels whipped, inferior, discouraged, inadequate.

The first step out of that difficulty is to change the standard. You cannot keep up with the Joneses? But haven't you watched the Joneses long enough to recognize that they are not worth keeping up with? The saddest thing that I see in this city is not poverty, although poverty can be dreadful; the saddest thing is certain kinds of success. This sermon would be worth preaching if it persuaded simply one young man to throw off this sordid yoke of slavery to the dollar-minded standard of success, to stand on his own feet, to say: I have been a fool to test myself by an external rating that is not pertinent to my life; I cannot be financially an exuberant success but I can be a personal success and I will be. Man, if you will say that, you can come through to a world-wide influence yet. For I am not asking you this morning to leave the dollar-minded standard and sink back into a little, pious, resigned life. I am asking you to come through to a world-wide influence. For there are at least three ways within the reach of every one of us by which we can move up from a sense of inferiority into world-wide effect.

The first is the personality system. The most wide-flung machinery for usefulness in the world is the personality system. I mean that each one of us has, let us say, a score of friends and close acquaintances, and each one of them has a score more and each one of them has a score more, and so on around the globe, so that every human being is woven into this intermeshed nervous system of personal relationships and when anybody starts anything in any part of that system, sooner or later, the effect will go around the world.

That fact ought to fascinate our imaginations. Take two people as far apart as can well be imagined—the mayor of New York and the chief of a cannibal tribe in South Africa, your life and the obscurest life in Tierra del Fuego—and if one had omniscience, one could trace live wire connections between all such lives. The most profound work in the world has been done through the use of the personality system. Jesus' work for example. He used no mass methods. He did nothing on a big scale. He built no organizations, launched no campaigns, raised no budgets, had no money. He simply started something going in a few individuals who touched other individuals, who touched others still, like kindled fire that catches tinder in other hearts and so spreads and spreads around the world. All the real Christianity on

earth today—that is, the contagion of the spirit of Jesus—has come through to us by the personality system.

How much this modern generation in particular needs people who will take this personality system seriously and use it finely! For we do suffer from what another American visitor to this country has called "quantification," — the worship of size. These vast cities with their massed machinery, these enormous industrial aggregations —what is the matter with all this hugeness of modernity? It is so impersonal, appallingly impersonal. And yet personality is the most valuable thing in the world, and all personalities are poured together like interflowing streams around the globe so that when anybody puts anything in anywhere it sooner or later goes everywhere. Start something lovely anywhere in this personality system and only God can tell where it will stop.

In the second place, we can move out of our sense of inferiority into a world-wide influence by using that capacity in every one of us to identify himself with something greater than himself, incorporate his life in a larger life, and so come to represent what is eternally worth while.

A sense of inadequacy originally springs from a disappointed ego. Our little egos get hurt. The world steps on them or snubs them or neglects them or does not sufficiently praise them and so our little egos sulk or bluster or get nervous prostration to attract sympathetic attention—anything to keep the ego in the limelight. Is there anybody here that does not know the truth of that? Now, the road out of this hurt egoism is plain. I have a little self. Granted that it is little, but there is one great thing that I can do with it. I can identify it with something greater than itself, for the glory of a self is not itself but what it can be incorporated with, stand for, and represent before it falls on sleep.

This last summer in the Maine woods I found myself far from camp after nightfall. I had to thread the slender trails in the pitch dark. I had only a flashlight, a feeble thing as lights go in this modern world, but how indispensable! I could hear that flashlight talking to itself. "I am a little thing," it said, "but I have this significance: I am a representative of light. The world needs many representatives of light, the sun, the moon at night, the blazing brilliance of city streets, the domestic glow that falls upon an open book, but it needs me too. Small as I am I can stand for something in this world everlastingly worth while. I am a representative of light."

Well, if a little flashlight can talk like that so can you. You say that you do not amount to much. I will not dispute you on that point. It is highly probable that you are quite right. It is very likely that you, like the rest of us, are a very ordinary garden variety of person, but you are a person and that means that you can identify yourself with something greater than yourself and before you die become the representative of something eternal, beautiful, and right. Sun or candle, star or sulphur match,—all have one glory; they represent light.

My friends, the first disciples of Jesus taken one by one did not amount to much. Read the story and see. Even in the New Testament record most of those first disciples never were heard of beyond their mere mention in the list. Jesus, however, saved them from an inferiority complex. They identified themselves with something greater than themselves and helped to make history. They incorporated their lesser lives in his life and found life glorious.

Once more, we can move out from a crushing sense of inferiority into a world-wide influence by recalling that just because we do face disability, limitation, we have the supreme opportunity to prove to the world the great proposition: the livableness of life.

How many of us who seem strong and secure need to have that proposition proved

to us continually! For often life does not seem livable. I could tell you things that have happened to people in this congregation this last summer that would wring from any man's heart the cry of Christ, "My God, my God, why? why?" and then after that, "How? how can people who face such things find life livable?"

Now, all the philosophers in the world cannot prove that life is livable. Some of us are immersed in an academic community and we know that when you have read the last arguments of the metaphysicians you do not know much more than before about the livableness of life. And all the scientists cannot prove it either. Their demonstrations range the universe and beyond peradventure prove many a truth, but not that. Nor can all the outwardly prosperous people prove it to us either. They have been fortunate. Their lines have fallen unto them in pleasant places. They have had renown and wealth and their egos are satisfied. How can they prove to us in life's tragedies and failures that life is livable? But there are chosen folk who bear life's limitations, disabilities, and handicaps, who do prove it to us. They are the folks who might have had an inferiority complex and did not. They rose above it. They too started by having ambitions. They wanted to live in their southern California where the orange trees will grow, and life for them has shut the door on southern California, — and sent them to Labrador. There in Labrador where orange trees won't grow, where it is hard to make anything grow, they, like Grenfell, have proved not simply that you can exist but that you can live, live gloriously, and they have shamed us into seeing how valiantly livable life is.

There are men like Dr. Trudeau driven out of his profession in New York City to the Adirondacks with tuberculosis, looking down on penny wise philosophies of life with their emphasis on material prosperity, saying, "The struggle with tuberculosis has brought me experiences and left me recollections which I never could have known otherwise, and which I would not exchange for the wealth of the Indies!"

Such persons are like a young woman whom I visited in one of the New York hospitals this week, a girl with all the ambitions of an artist, lying there in bed now two years, with one operation after another, starry-eyed still, morale not only unbroken but unbent, radiant, resilient, proving to everybody who comes near her the livableness of life.

You here this morning, tempted to have an inferiority complex, consider this! Just because you are facing limitation you have a chance to do for the world what all the philosophers, scientists, and millionaires together cannot do: prove how nobly livable life can be.

Nevertheless, I must say that I can understand some young person here remarking that in spite of all this he would like to have a little, real, ordinary, everyday success. Well, I hope you may get it. We all of us need success. It does help build up our morale and reestablish our self-confidence. I do hope you may get it. Perhaps if we recovered our spiritual morale and stopped slipping down into this miserable weakness of an inferiority complex, we might get it.

Some of the most shining successes in history have come from wrestling with a disability. Demosthenes stuttered. It was the bane of his life. He was either going to have an inferiority complex over it or else overcome it, so he wrestled with his stuttering. He did not simply learn to talk; he became the greatest orator of antiquity.

Theodore Roosevelt was a sickly child. It was the bane of his life. He was either going to have an inferiority complex over that as many a sickly child does have, or he would overcome it. He wrestled with his constitutional sickliness. He did not

simply get his health but he became the lusty expositor of the strenuous life. So, many of the world's shining men have made their pearls, like an oyster, out of the pieces of irritating sand they hated.

But, my friend, supposing you should succeed that way and forget the personality system, the glory of identifying yourself with something greater than yourself, the beauty of an inwardly victorious life, would that be success? Still the Master would stand beside you saying "Come after me and I will *make you,* make *you.*"

Prayer

ETERNAL SPIRIT, we beseech Thee that Thou wilt pass all inner thresholds that would keep Thee out of our individual lives this morning, and hold high conference in every heart. Save us from formality of outward worship and bring us to serious business with our own souls. Send us out, we pray Thee, in Thy companionship to live triumphant lives. Amen.

▽

Dr. Fosdick preached the foregoing sermon on October 20, 1929, at Temple Beth-El.

Riverside Church Name Formally Adopted

At a meeting of the corporate membership on December 11, 1929, the Park Avenue Baptist Church took formal action to change its name to the Riverside Church. The church officers were empowered to file with the Secretary of State of New York the necessary certificate for this purpose.

▽

House Manager Appointed

One of the departments of church life which has expanded considerably since we have come to the Riverside building is the one that feeds us. In the last two years on Park Avenue about 170 occasions called for the use of the dining room. Already this year on Riverside there have been 37 such occasions in October and 43 in November. This means that we are proceeding at a rate which will more than double the number of people served at the Sixty-Fourth Street Building. To manage this feature of our work Miss Sarah Pettit has been called to the church staff as House Manager.

Miss Pettit comes to the church with a great deal of experience in managing the dining rooms of clubs and camps. She has also organized and directed the Home Economics Department of Sweet Briar College and the University of Arkansas. She organized also the home demonstration work in Erie County, New York, under the United States Department of Agriculture and Cornell University. Later she went to the University of Missouri to organize home demonstration work in that State. Last year she came from Kansas City to take a Master's Degree at Columbia University. She received her degree in June with a major in Household Arts.

Already Miss Pettit has proven her ability to handle our problems here by her spirit of cooperation and is providing an atmosphere in this department of our church life which is very much appreciated.

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New Trustees and Deacons

The Riverside Church at its meeting on December 11 voted to increase the Board of Trustees by three additional memberships. Messrs. Winthrop W. Aldrich, James M. Pratt and Albert L. Scott were elected trustees to fill these newly created memberships.

Mr. Maltby G. L. Harris succeeds as deacon Mr. Samuel A, Shannon who is no longer a resident of New York. Mr. W. D. Reeve has been elected to succeed Mr. Trevor Arnett who has resigned from the Board of Deacons owing to ill health.

The Riverside Church in 1930

ACTIVITIES and problems of the Riverside Church will continue during 1930 to be, as they have been for some time past, twofold. The Church's double task involves the development of a working program commensurate with its opportunities for service and at the same time the completion of a building that will provide adequate facilities to carry that program into full effect.

This season presents the numerous difficulties incident to such a transition period. For most of the Church activities only temporary housing is now possible. Services of worship and the meetings of the Men's and Women's Bible Classes on Sunday morning are held at Temple Beth-El, Fifth Avenue and Seventy-Sixth Street. This is on the other side of the city, and at a distance of three miles, from the new Riverside building where the Church conducts all of its other activities on the two completed floors at the Assembly and Cloister levels.

Under these conditions few departments of the Church now have the permanent quarters intended for their eventual use. However, in spite of physical obstacles remarkable progress has been made during the past few months in developing and coordinating the many sides of the Church's life in its new environment. The institution enjoys a unity of purpose, a loyalty and a spirit of helpfulness in its membership that is most encouraging. That broad interpretation of the meaning and applications of Christianity for which the Church stands is attracting increasing numbers of men and women and young people who find here not only an atmosphere of cordial welcome but an outlet for individual expression of religious and community service.

The roll of members today comprises 1,026 names, a net gain of 167 in the past year. Steadily the list grows from month to month. In addition, there must be considered the hundreds of friends who, while they have no formal identity of membership, are nevertheless an important active force in the work of the Church.

An adjustment and expansion of the Church organization has been in progress to take care of the accumulating responsibilities. Not long ago the Board of Trustees was increased from nine to twelve members. Ministers of the Church now number four. In the discharge of certain duties they have the cooperation of two assistants and two student ministers. The great mass of business which is essential to the proper functioning of the Church is under the general supervision of a Business Manager. Two members of the staff are assigned as executive secretaries to the work of the Men's and Women's Classes. The old Church School Committee has been abolished and in its place a Committee on Religious Education, appointed by the pastors, will conduct a full time program for persons of all ages.

The old conception of a parish church was primarily a place for Sunday meetings supplemented by occasional weekday events. For the most part the church could remain virtually closed for days together during the week and still be considered as performing its functions adequately in the community life. The requirements of a metropolitan population such as we have in New York become increasingly numerous and complex. So many interests compete for attention that the parish church must be prepared to assume a greater significance in the community it is endeavoring to serve. On Riverside Drive we meet

GYMNASIUM

At the north end of the Assembly floor of the Riverside Church. Adapted for basket ball and hand ball, as well as other forms of exercise and athletic sports.

this problem by maintaining a continuous, balanced program of religious and social activities and by providing facilities for any group work which has its logical place within church walls.

To those who may not be familiar with the extent to which the Riverside Church is used the following summary of a typical recent week's schedule of activities will be of interest. Except where noted on Sunday, all of these activities took place in the new building.

SUNDAY

		Attendance
9:30 a.m.	Church School, Parents' Class, Students' Group	350
9:45 a.m.	Men's and Women's Classes (at Temple Beth-El)	160
11:00 a.m.	Service (at Temple Beth-El)	1,500
	Service in Riverside Assembly Hall amplified from the Temple	500
5:30 p.m.	Riverside Guild	150
7:30 p.m.	Riverside Guild Service of Worship	450

MONDAY
(*Women's Day*)

10:30 a.m.	Women's Society monthly meeting	105
12:30 p.m.	Women's Society luncheon	105
4:00 p.m.	Parents' Class meting and tea Staff meeting	28
6:30 p.m.	Men's Class Executive Committee dinner	11
7:00 p.m.	Women's group dinner	21

TUESDAY
(*Men's Night*)

12:15 p.m.	Student group luncheon	35
5:00 p.m.	Bowling and gymnasium	100
6:45 p.m.	Half hour of music	..
7:00 p.m.	Dinner	45
8:00 p.m.	Fencing class Readers' club Public speaking class	100
9:15 p.m.	Smoker and refreshments	25

WEDNESDAY
(*Church Night*)

6:00 p.m.	Committee on Publications, supper meeting	7

6:30 p.m.	Supper for registrants in adult religious education course.....	178
8:00 p.m.	Lecture by David Seabury, "Emotional Adjustment to the Changing World".....	606

THURSDAY

(Riverside Guild Night)

3:00 p.m.	High school department teachers' meeting	
6:00 p.m.	Riverside Guild dinner.....	158
8:30 p.m.	Costume dance	200

FRIDAY

(Church School Night)

4:00 p.m.	Staff tea	
5:00 p.m.	Church School supper, Junior Department	25
8:00 p.m.	High School Department of Church School (Gymnasium, bowling, dancing)	115

A considerable amplification of this schedule may be expected when the new building is completed and the Church is more adequately prepared to meet the pressing demands upon its facilities. It is fortunate that the two floors available for use this season include equipment for the service of meals. These frequent luncheons, teas and suppers which have their place on the week's schedule provide an opportunity for members and friends of the Church to meet under informal conditions that promote mutual understanding and appreciation.

There is so much for everybody to think about and to do, there are so many reasons why our eyes must be turned toward the future, that already the Park Avenue Baptist Church seems rather far away. Last month the old name was officially changed and today the Church in its formal designation as well as its purpose is completely identified with Riverside Drive. Park Avenue will always claim a treasured place in our thoughts and our gratitude, however, through the memory of the personality and service of Dr. Cornelius Woelfkin. That gentle and distinguished man, inspiring shepherd of a flock that loved him as he loved us all, prepared the spiritual background for a greater institution. Radiant example of a Christly life, he pointed our footsteps in the way that we should go. Providence did not permit him to see the fullest fruits of his work but the enduring influence of Dr. Woefkin upon the Church makes his presence seem very real.

The story of progress in the various departments of Church life we shall leave to the individual organizations to unfold from month to month. Their efforts to achieve the high standards which the entire Church has set for its goal have been painstaking and competent. For some branches of the work an extensive revision of method has been in course. This is especially true of the Church School, the music, and the activities of the young people. The school, with a larger registration than ever before, is developing a comprehensive program of religious education for boys and girls. Under the direction of the Organist the choir is being enlarged and steps are being taken to utilize music to the fullest as a means of spiritual expression. The Young People's Society from Park Avenue has been absorbed into the new Riverside Guild which offers a well rounded program specially adapted to the needs of the young men and women of the Church and the community.

Keen interest in the Wednesday programs which are provided for the Church as a whole is shown by the large attendance which filled the Assembly Hall to capacity during the recent series of weekly lectures on "Present Day Religion". Each Sunday brings many hundreds of visitors to the auditorium of Temple Beth-El to share with our members the morning service of worship. For handling this multitude of friends with courtesy and efficient dispatch the Board of Ushers deserves a special word of commendation. The hand of cordial welcome which they are happy to extend to the stranger within our gates has been a significant factor in assuring, under present temporary conditions which may well be trying to all concerned, the continuance of that widespread goodwill which the Church enjoys.

Apart from all of these human activities of the Church as an institution, the great task of constructing the new Riverside edifice goes on. The Church is fortunate is being able to build and serve at the same time. Two floors of the Riverside building now in use are separate from the uncompleted portion above, so that the work of the builders may progress without interruption.

For those members of the Church who are charged with the responsibility of all decisions related to the building, this construction enterprise has been a unique and revealing experience. They walk in the paths of the old cathedral builders with their attention necessarily fixed upon the needs of the Twentieth Century. In working out with the architects and builders an harmonious relationship between the spirit of the past and the requirements of the present and the future, the Building Committee may fairly be said to enjoy a task that while arduous, has its compensations in the knowledge of creating an edifice which we hope will serve the community through many generations.

—*C. G. T.*

CLOISTER KITCHEN

For smaller supper meetings which do not warrant the use of the main kitchen of the church the cloister kitchen is used for service of meals in the club rooms adjoining.

Prayer

By Harry Emerson Fosdick

ETERNAL SPIRIT, whom we could not seek unless Thou hadst first sought us, search once again our souls, we beseech Thee. We cannot lift ourselves to any paradise of moral excellence where Thou dost dwell. We cannot invade the light ineffable of any heaven that is Thy habitation. Who by searching can find Thee out? Unless Thou dost come down the little stairways of our lives into the humble place where we abide, we shall miss Thee. We pray not for a change in Thee but in ourselves. Make us receptive to Thy presence. Make us sensitive to all that is noblest in our own lives through which Thou dost come to us. Make us attentive to the still, small voice by which Thou dost speak to us. We all have known our godlike hours. Give us for the reward and guerdon of our worship this morning another elevated communion with Thee from which we shall go forth knowing that we have been in Thy presence.

Speak to us through conscience. Let some august and magisterial word of righteousness come to some heart here that needs it. Startle us out of our complacency. Summon us to ideals that we have forgotten. Refresh within us the memory of knightly hours when we dedicated ourselves to things worth living and dying for. Challenge us, O Spirit, of the Eternal God, in conscience.

Speak to us through our ambitions. Shame us from the low motives of greed and selfish acquisition. Help us to set our hearts once more on things above where Christ dwells. Lift us up to dream of nobler things for our world, of international brotherhood, of industrial life dedicated to the service of man and not of mammon, and send some young lives, we beseech Thee, forth from this place of meditation and prayer to consecrate their strength to the building of the Kingdom of God.

Speak to us through our loyalties. We thank Thee for our nobler devotions—for friendships, for family fidelity, and all the dear and sacred ties by which we are woven into the network of humanity. If we have been faithless forgive us. If we have been inconsiderate and selfish recover us. Dignify and hallow our nobler loyalties to home, to country, to the Kingdom, and to God.

Speak to us, we beseech Thee, through our sense of gratitude. If we have clouded the sky of our own lives and that of our fellows with our whimperings and our complaints, have mercy upon us. Remind us once again of those beautiful benedictions through which Thou hast shined upon us to make our lives lovely. Bow us down and then lift us up, we beseech Thee, with a fresh sense of our unpayable indebtedness.

Almighty God, because men and women like ourselves out of their need of Thee do pray today around the world, lift Thou up the whole body of humanity's life. Wherever in temple or mosque or synagogue or church any sincere soul seeks Thee, do Thou reach down and lift. Especially, we beseech Thee to make Christianity more Christian. Oh, baptize us with the Spirit of our Founder, touch us again with the contagion of his loveliness, send forth men into statesmanship to do there what Christ would have done, send out men into industry and into family life to be there what Christ would have been, that the whole world may be bound by golden chains about Thy feet.

(Continued on page 56)

Photo Ewing Galloway

THE CHRIST OF THE ANDES

Standing at the summit of a pass in the Andes, on the border between Chile and Argentina, this famous statue has given to the world for nearly forty years an inspiring message of peace. The impressive story of its origin is related on the opposite page.

Women's Society

It Happened in South America

It was Anatole France who said: "What is traveling? Changing your place? By no means! Traveling is changing your illusions and your prejudices."

Anyone who starts out on a certain morning to collect ideas about South America can have a curious medley of them by nightfall, abysmal in their ignorance and matchless in their naiveté! The Women's Society believes it has an especial treat in store, therefore, on Monday, February 3, at half past ten when Miss Sarah Lyon, of the National Board of the Young Women's Christian Association, will tell about an unusual trip she has had recently across that continent so unknown to most of us.

It is always to be remembered about South America that Chile and the Argentine Republic settled an age-long dispute in a singularly beautiful way. From your geography days you will recall how one country lies along the Pacific Ocean, the other along the Atlantic, with the snow-covered Andes looming between. About those mountain tops there had been bitter quarrels for many and many a year, each ruler declaring that certain mountain land and certain mountain lakes along the crests belonged to his country. They began to get ready to fight: they built warships, they called men from shops and offices, from fields and firesides to become soldiers and sailors; both rich and poor poured out their money to pay for these ships, these sailors, these soldiers until, by a certain Easter week, it seemed as if war might break out at any moment.

But as in Bible times God had a prophet to speak peaceably in times of stress, so in the Argentine Republic there was Bishop Benavente, who, on Easter Sunday morning,, pleaded with his people to remember Jesus Christ, the Prince of Peace: "Even after our war is over, will we know who really was right? We shall only know whose armies and whose warships were the bigger!"

News of his rousing sermon went across those debatable mountains, for over in Chile another man of God, named Bishop Java began to repeat the message, over and over. Then both bishops took pilgrimages on foot, all up and down their countrysides, from town to town, up hill, down hill, urging peace. . . . until it reminds one of those lovely lines of Isaiah:

> How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publishes place.

There was much nodding of heads, much searching of hearts. Then even the rulers exchanged pleasant notes and it was decided to let the King of England judge between them, since he was strictly neutral. Englishmen wise in boundary lines began to study the tops of the Andes, and in the course of time each country was found to be partly right and partly wrong, so that the land could be divided between them in such an equitable fashion that the two rulers agreed that ever afterwards all quarrels between their countries should be settled by abitration.

But down in his heart the good Bishop Benavente had an even more wonderful plan, for he dreamed of a day when Christ Himself could be seen standing above both nations. And behold, his dream came true, for the women of Argentina, roused by the Señora Angela de Costa, grew enthusiastic over the idea and like a snowball it grew bigger and bigger as it rolled up and down those country sides, gathering money. . . . . money enough for a great bronze statue of

(Continued on page 56)

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(See page 56)

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Mr. I. H. Wilkens is the sexton of the church. He can be reached by telephone at the church, Monument 5600, or at his home, Kellogg 1898.

(Directory continued on following page)

(Directory continued from preceding page)

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▽

Back Numbers Wanted

Our supply of the November and December 1928 issues of THE CHURCH MONTHLY being exhausted, the church office is unable to complete several files of the magazine for binding until these issues are secured. Any reader who possesses either or both of the numbers mentioned and who does not expect to refer to them again will materially assist the church office by returning the copies to 630 West 122nd Street, New York. Your cooperation will be much appreciated.

Women's Bible Class

Sunday Sessions

The Sunday class sessions have been showing the membership the problems which challenge the Riverside Church in its new home. Leaders of organizations operating in this district have been the speakers. In February Mrs. John A. Fitch will help the class form opinions as to the relationship which should exist between a church and its neighborhood. Miss Ruth Morgan will tell of the medical centers of the city, another speaker the program of city recreation, and a third will give a course on the life of Christ.

▽

Japan

The third meeting of the Institute of Pacific Relations was held in Kyoto, Japan. Miss McKinnon, our representative, was a delegate. The meeting was of great significance to the students of Japan because of their desire for right relations between groups and races. Miss McKinnon is one of their guides, helping them to see the implications of Christian principles in industry and internationalism.

▽

Business and Professional Women's Group

The business and professional women's group is a large and effective factor in our country today. Last summer they conducted some good will tours to many countries in Europe. In every city they met the women who are leading today in education, business, social service and politics. Such a group has just been organized in the class, which has for its purpose culture, recreation and service. It is a branch of this significant national movement.

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PRAYER

(Continued from page 49)

Yet, in the vastness of the Kingdom's enterprise let no one of us be lost, O God! Say Thou to each of us that we matter, that the way we handle our lives, dedicate our strength, control our spirit, love our fellows and live honestly with them and with Thee, matters to Thy Kingdom.

In the spirit of Christ, Amen.

▽

WOMEN'S SOCIETY

(Continued from page 51)

Christ to be moulded from the metal of old guns and cannons.

This figure was carried thirteen hundred feet to the very tops of the mountains—first by train; then by mules; and last of all hauled up the final grades by soldiers and sailors.

But the choicest part of the story was the crowd of men, women and children who climbed up to see the statue raised. They had to spend the night on the mountain, so the Argentine people camped on the Chilean side, and the people from Chile slept on the Argentine side, to show their interchange of friendliness. And at sunrise the statue was unveiled to the sound of exquisite music; then, after a day of wonder up there at the summit, came sunset-time with all the people kneeling in prayer, the reverent echo of their voices filling the air with their petition that the whole world might be at peace as they were. The last rays of the sun lighted up the matchless words engraved at the foot of the statue:

> These mountains will crumble into dust sooner than the people of Argentine and Chile will break the peace which at the feet of Christ, the Redeemer, they have given their word to keep.

Countries that are making such visions come true are worth our intelligent appreciation: we invite you to hear more on February third!